

THE AMERICAN JOURNAL OF HOMŒOPATHY.

"The agitation of thought is the beginning of Truth."

VOL. 6.

NEW-YORK, NOVEMBER, 1851.

NO. 7.

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Angell, Engel & Hewitt, Printers, 1 Spruce-st.

This JOURNAL will be issued on the first of each month, at ONE DOLLAR a year in advance. City subscribers will be regularly served at their residences by sending their names to 702 Broadway.

Subscribers may remit to the Editor, by mail, the amount of their subscription.

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All communications must be addressed (post paid) to the Editor, 702 Broadway.

American Journal of Homœopathy.

NEW-YORK, NOVEMBER, 1851.

HOMŒOPATHY AND ITS OPPOSITIONS.

Continued from p. 70.

After stating that "Hahnemann was born in Upper Saxony, in 1755," Dr. Blatchford quotes from the *preface* of the *Organon*, what he is pleased to term the "circumstance" of the "discovery" of Homœopathy. True to that "psychological infirmity" which too often leads much wiser men to deviate from the line of truth in speaking of what they dislike, Dr. Blatchford omits or adds to his quotations just so much as might lessen or remove an objection, and, with a boldness peculiar to Allopathic essayists, has recourse to denials or affirmations regarding points on which he is not entitled to offer an opinion, because he knows nothing about them.

We should much rather have done honor to Dr. Blatchford for his candor and integrity in assailing Homœopathy, than be compelled to say of him and his dissertation, that the one is worthy of the other; both are ludicrous enough,

even painfully so when contemplated as affording any evidence of the qualifications of the Doctor to do justice to those subjects "which demand for their handling the stern logic of a masculine mind." Maudlin wit can never become convincing, though it may amuse the multitude of listeners to that species of logic which seeks to captivate their thoughts by issues and reckless statements, which they are not at all likely to prove or investigate for themselves.

In 1790, Hahnemann, then in his forty-fifth year, was engaged in translating Cullen's *Materia Medica* into German. The author had made an attempt to explain the *modus operandi* of the Peruvian bark in the cure of intermittent fever, but the explanation not satisfying Hahnemann, he resolved to test its action in his own person,—being at the time in perfect health. Having taken the bark for several days in full doses, he became affected with symptoms resembling those of ague. The similarity was striking, and hence there arose in his mind a conception of the great truth, not alone applicable to the bark, but to all other medicaments, that their power to cure natural disease depended on their power to excite in the healthy body a disease similar in its symptoms to the natural one. What there is in a statement like this, to justify or call for the display of wit, we cannot for the life of us discover, but Dr. Blatchford could not help complaining, that he was not told "how this factitious intermittent was cured." "A little bark, then, (says he) produces a disease which a little more will cure." Now it is remarkable that Dr. Blatchford should himself say a few lines further on, that "as one is not very likely to form correct notions of a subject he does not admire," he cannot be "an impartial observer of the facts and opinions he is called upon to review;" therefore, the Doctor by his

own declaration, has given himself the *coup de grâce*, and fully proved his "illustrations" of Homœopathy to be not only puerile and foolish, but utterly unworthy of him if he would be thought an "impartial observer of the facts and opinions" of other men.

"As every man (says the Doctor) has a right to name his offspring to suit his own fancy, so Hahnemann, in the legitimate exercise of this right, named his system Homœopathy, after two Greek words signifying analogous suffering, or, according to an ancient adage, the hair of the same dog will cure the bite." Why all this rigmarole about the name, when it would have answered better and been more intelligible to have given the derivation at once, and admitted its appropriateness? Why but to gratify Dr. Blatchford's vanity in impressing his hearers with a sense of his facetious powers?

We are gravely informed, that Hahnemann—"pretended to discover" the great law "*similia similibus curantur*." This charge is as false as it is ungenerous and unmanly, for Hahnemann took especial care to establish the fact, that the truths of Homœopathy were known to and proclaimed by *Baulduc, De-tharding, Bertholon, Thoury, Stoerck, and Stahl*, and he quotes passages from each of these writers, expressly to free himself "from a reproach of having passed them over in silence, to arrogate to myself the merit of the discovery." This specimen of Dr. Blatchford's *veracity*, is clearly established—see note, page 91 Organon, third American Edition.

With a show of honesty quite captivating, if not convincing, the attempt is made by numerous quotations, to place Hahnemann in a false and contemptible position. Now nothing is easier than to do this with any author, and to his disadvantage, for mutilated sentences and paragraphs in every case but poorly illustrate an author's meaning when fairly given; how much the more then are they valueless in determining this point, when there is a *manifest design* to omit or add to the isolated language of the original.

At pages 118, 119, and 120, of the Organon, Hahnemann has given numerous "examples of the cure of chronic diseases by the accidental accession of another disease, similar and more intense." These, he says, all prove, "that neither the efforts of nature, nor the skill of the physician, have ever been able to

cure a disease by dissimilar morbid power, whatever energy the *latter* may have possessed; also, that a cure is not to be obtained but by a morbid power capable of producing *symptoms that are similar, and, at the same time, a little stronger*. The cause of this rests with the eternal and irrevocable law of nature, which was hitherto not understood." This is Hahnemann's *exact* language, and its meaning is sufficiently obvious. Whatever energy a *dissimilar* morbid power may possess, it *cannot* cure disease, though directed by the efforts of nature or the skill of the physician, because the *law* of nature (*similia similibus*) opposes it. But it did not suit Dr. Blatchford to refer to Hahnemann's numerous *examples* is proof of his statements, he preferred making his quotation thus—"Neither the efforts of nature nor the skill of the physician *has* ever been able to cure a disease by a dissimilar morbid power, whatever energy *they* may have possessed; also, that a cure is not to be obtained but by a morbid power capable of producing symptoms that are similar, and at the same time a little stronger;" adding, in *explanation* of the paragraph, the following specimen of his *ingenuity*,—"that is, I presume, *similia similibus*, only a little stronger; if you burn your finger and desire to cure it quick, you must burn it deeper, and if you freeze your limbs, you will cure them by freezing them a little harder!" To this extent, and no more, has Dr. B. a *knowledge* of Homœopathy, and he is welcome to the inference in his "illustrations." The reader will not fail to perceive, that the words "*has*" and "*they*," are substituted for "*have*" and "*latter*," and, that in quoting the sentence—"The cause of this rests with the eternal" &c. the Doctor has it—"The cause of this *wonderful phenomenon* rests," &c.—The two words "*wonderful phenomenon*" being entirely his own.

Selecting the *three* terminating lines of the 53d aphorism, and not even quoting *them* correctly, the Doctor goes back to the 24th, and takes the first *two* lines, then the first *three* of the 26th, and, with a sweeping retrograde leap, we find him again on the 59th page extracting a few lines more, and winding up by taking *three* lines in addition, from a note on page 106, all of which is done to amuse his listeners, and with the *design* of making them appear consecutive. It is in this way that we are treated with an apparent show of fairness, &

mere flimsy veil to cover up the nakedness of a systematic fraud, easily detected on investigation, but of sufficient tenuity for the audience with whom the Doctor had to deal.

In the 25th aphorism, Hahnemann thus speaks:—"Plain experience, an infallible oracle in the art of healing, proves to us, in every careful experiment, that the particular medicine whose action upon persons in health produces the greatest number of symptoms resembling those of the disease which it is intended to cure, possesses also, in reality (when administered in convenient doses,) the power of suppressing, in a radical, prompt, and permanent manner, the totality of these morbid symptoms—that is to say, the whole of the existing disease; it also teaches us, that all medicines cure the diseases whose symptoms approach nearest to their own, and, that among the latter, none admit of exception."

Now for Dr. Blatchford's quotation. He begins with the words "Plain experience," and what then? Why then adds the *whole* note at the bottom of the page, and omits every line in the aphorism as we have given it above.

KOPP.

[To be Continued.]

A CASE.

Dr. Strong has an interesting article on the Vital Principle, in the *Homœopathic Times*, from which we extract the following case:—

"A gentleman's cook, single, about five-and-thirty years of age, consulted me on the 5th of March, 1851, for a cancer of the left breast, which had been condemned to excision. For the last twelve months she had noticed a lump in the bosom near the nipple, where she once had an abscess. On examination, three tumors can be distinctly felt, nearly united together, hard, almost stony; flat, and not painful on handling. On a change of weather it burns and feels inflamed. It is worse and swells at the period. She has lost much flesh, and become extremely weak; complexion dirty-looking. Bowels confined. Catamenia every three weeks, scanty. For two or three years past has experienced a difficulty in swallowing, about the back of the tongue. She cannot swallow meat, and sometimes cannot drink; can eat dry bread best; a sour taste in the morning. Legs and knees ache by day.

Of such a case, what satisfactory diagnosis could be made? In what school of medicine is taught the connection of symptoms such as are here detailed? Yet they must all arise from *one* disease; it is *one* affection that we have before us, not a complication of two or

three maladies, if there be truth in Hunter's axiom. What has induration of the mamma to do with the throat? What has difficulty of swallowing in common with an aching of the legs and knees? The patient meanwhile is particularly anxious to know the *name* of her complaint. What if, notwithstanding so many months of suffering, there be *no organic seat* of disease! what if the organs implicated, sympathise not with each other, as heretofore taught, through nerve and ganglion and absorbents, but through the vital force that animates them, whose tale of woe they thus tell, whose sufferings are expressed and manifested in this way! The wonderful provings instituted by Hahnemann disclose sympathetic relations upon healthy persons, which in natural disease the old school, regardless of their conflicting and even contradictory theories, would denominate "a complication of affections." According to Bönninghausen; there is one drug which covers all the symptoms, those, namely, of the pharynx, mamma, uterus, bowels, legs, complexion, and nutrition; she therefore had given to her *Arsenic*, two globules of the 30th dilution in six parts, one each morning.

March 19th. A little pain in the bosom, which was rather more swelled. Bowels confined, only one motion since the 5th. She can swallow better, and feels her throat somewhat sore. *Nux vom.*, three drops, 12th dilution, a sixth part every eight hours until the bowels are relieved.

24th. Medicine makes the head ache still; a very scanty motion on the 21st; before that no passage for fourteen days. Appetite has improved. Catamenia lasted two full days. She has gained flesh, and has much less burning in the mamma; at the last period it was swollen only, not painful. Legs and knees are very much better. Can drink much better, but cannot yet swallow meat; has experienced an itching eruption, now subsided. Repeat *Ars.*, two globules, 30th dilution, in six portions as before.

April 14th. Bowels are quite regular now daily. Appetite good, but thirst all day, and the mouth feels hot. Catamenia again at three weeks, but lasting four days. Bosom feels better, pain only occasionally, and not severe; she can now swallow food or liquids pretty well; much itching about the trunk. On the chin there is still an eruption of papulæ. The head and eyes have been giddy and much tried. *Sacch.*

28th. Examination. No tumors to be felt in the bosom; the gland feels almost quite natural to the touch. Can eat meat now if cut small; some irritation still about her, and some giddiness.

A perfect cure of this ugly-looking case was thus effected in two months, by means of an almost incalculable small amount of mineral matter; and surely no one can peruse the details, without admitting how much better the

doctrine taught by Hahnemann accords with the facts—*i. e.*, with the morbid symptoms, with the small bulk of the remedy, with its provings, with the cure—than any other scheme which has yet been brought before the world.

In conclusion we may observe, that Hahnemann's theory can now no longer be denounced as visionary or as unsound; its supporters are too numerous for the one, and the success of his system of cure too well admitted for the other. Physiologists indeed disregard or shun the question of the vital principle; pathologists differ widely amongst themselves respecting its very existence, let alone its being the seat of disease; but all who have been cured by a course of homœopathic medicines, and all who have scientifically proved these medicines on their own bodies, are convinced of the truth of Hahnemann's assertion, by that inward argument from which there is no appeal—the testimony of their own sensations."

CHLOROFORM AND DEATH.

"We have now before us a full and very particular account of all the circumstances that attended the death of a young married lady in this city, in June, 1850, in the Second Avenue. This death was accomplished in the 'regular' way, by the mal-administration, as the husband charges, of a large quantity of laudanum, followed, an hour afterwards, by a liberal administration of chloroform, against the express wish of the unhappy lady. The administration of this chloroform was followed by instant death. According to the evidence of one of the nurses, death followed the application of the chloroform as suddenly as if it had been caused by a stroke of lightning.

When the attention of this M. D. was called to the altered appearance of his unfortunate patient by one of her nurses, he became alarmed—as well he might—and he endeavored to revive her by inflating her lungs; but it was all in vain. He then told the most experienced of the nurses that she had better inform the husband of the death. The nurse replied, 'You had better do it yourself, doctor, as you have killed her.'

The deceased had given birth to a child some time before her death, and had been attacked with puerperal fever. She was attended for this by the family physician; then came a consulting physician, and then came another consulting physician—the laudanum and chloroform M. D. The latter behaved with gross ingratitude to his brother M. D.'s

in disposing of their joint patient so soon and so suddenly.

The suddenness of the death, taken in connection with the fact that a day or two before it took place all three of the M. D.'s had pronounced their patient to be convalescent, aroused the suspicions of the bereaved husband, so he caused a post-mortem examination to be made of the body of his wife, in the presence of eight members of the regular faculty—some of them are well known to the community.

The laudanum and chloroform M. D. attributed the death to fusion of the brain, but both his associate M. D.'s were of opinion that this could not be so, and their opinion was sustained by the results of the post-mortem examination. By that examination it appeared that the deceased's brain—to use the language of one of the examining surgeons—was 'perfectly beautiful,' and it was almost the unanimous opinion that 'there was no disease about or in the body of the deceased in any form, inconsistent with health, from the crown of the head to the sole of the foot.' When these startling facts came out, one of the examining surgeons called aside the family physician of the deceased, and said to him: 'You must not push Dr. ——— to the wall—we must stick to the cloth.'

If there is to be any killing at all, it is quite right that it should be done in the regular way.

If all the circumstances of this case be as they are sworn to be, it seems to us that it is one that should have awakened the attention of the Coroner, and that of the District Attorney, Mr. N. B. Blunt.

But as this unhappy lady's death was quite *en règle*—as it was brought about in a regular way—and as it happened—we shall not at present say how—in the presence of a regular and most respectable practitioner, why it would be most wicked and disreputable, and quite out of the fashion, to make any very great stir about it. One living ass is better than two dead lions.

However, as we are not at all thin in the region of the cuticle, we shall recur to this case. It is one that touches every family nearly. Death is sudden and sure enough, and it is therefore quite unnecessary that we should invite him and pay him to come to our very hearths, to desolate them.

There is much need of a sweeping medical reform in this city, as we have endeavored to prove, and not in vain, we trust, again and again, in these columns. We shall not abandon the subject till that reform is accomplished, or at least commenced."

The above article was sent to us by one of our most respectable merchants, who vouches for its truth. It is further stated that all the facts, as well as others not mentioned, were proved by affidavits taken at the time.

It is not our purpose to deal in personalities, for "every tub must stand on its own bottom," whether it be pine, oak or cedar. Nothing is gained by ridiculing persons before the public. We have seen obscure, ignorant and dishonest persons in the medical profession, elevated to the confidence of a portion of the public by censure and ridicule.

The unfortunate case which is the occasion of these remarks, should not be set down to the prejudice of the physicians engaged in it; for they are allopathists, and as such, did their duty, and employed the latest discovered and most highly approved mode of treatment of their school; and had the *Coroner* held an inquest, the conduct of the "M. D." and all others concerned in the case, would have been sustained by perhaps 500 allopaths in this city. No one believes that there was an intention to kill that lady, and yet no one doubts that the treatment accelerated her death, except allopathic physicians, who, in the eye of the law, never kill any body.

As we are no longer acknowledged a member of the allopathic school, we are able to view things in a different light from those who are in close communion with that school.

The treatment of the case was pernicious, but differs from thousands of others in this city, only in the very quick effect of the means employed; for these are approximating the grave, by means of allopathic medication, as surely, and yet unnoticed, because slower in their progress.—EDITOR.

LAUGHTER.

Laughter is a most healthful exertion; it is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our forefathers, of exciting it at table by jesters and buffoons, was founded on the medical principles.—*Professor Hufeland.*

EXTRACT

FROM REV. T. R. EVEREST'S LETTER TO DR. ROSE CORMACK.

Dr. Cormack is a violent opposer of Homœopathy; and for some things which he wrote and published, Mr. Everest addressed him a letter, from which we extract the following, viz:

"Once upon a time, it is said, there lived in Dorsetshire an eccentric old farmer whose name was Cawse. The rooks used to give the old man a great deal of annoyance, alighting on his wheat-fields and committing great havoc there; but he was rather indolent, and bore the annoyance as patiently as he could for some time. At last, one morning the rooks had gone what the Irish call 'beyant the beyant,' and Farmer Cawse could stand it no longer; so he seized an old gun, crept slyly along the hedge, and fired, not at any individual among them, for he was a humane man, but 'promiscuously into the lot,' as he said. The rooks rose as one bird cawing very loudly, on which the farmer was heard to say with great exultation, 'Ah! Cawse! Cawse! indeed. Thee mayst call me what names thee do please, thee mischievous rascals, it do my heart good to hear thee, vor I do learn vrom thy chattering as I have peppered zum on ye, and vrightened all the rest.'

"You will say, perhaps, Sir, that the story is a stupid one and quite out of place here. It may be so; I will not defend it. You say I am everything that is base and bad and vile and shocking. I am very sorry for it and hope I may mend by and by. You say the homœopathic doctors are quacks and impostors. Let it be granted. And you say that all the archbishops, bishops, peers, members of parliament, clergy, and in short, all those who believe in Homœopathy—who you tell us are many in number—are knaves and fools. Very well, Sir. I will concede to you, if you like, that all those children born into the world who may be suspected by their mothers' vigilant obstetric attendants of any leaning to Homœopathy in the *paulo post futurum* state, should have their necks twisted in infancy, so that Allopathy may have a chance of being left at peace. But we cannot bring about this same desirable wringing of necks. And there is a great Public which cares neither for you nor me and merely says, when it reads your well-flavored Philippic, 'Pooh! it's only another case of Farmer Cawse! the doctors abusing those who have been peppering and frightening them.' Don't you think, Sir, you would produce more effect on this great inert Public, if, instead of calling me names, you were to do that which you have been taunted, provoked, and dared to do, over and over again for forty years past, and which I now again dare you to do, that is, publish an account of the experiments you have made with homœopathic medicines on homœopathic principles?"

"Such is your system, Sir. It stands like a milking-stool, on three legs; each leg is a mere theory, and a mistake in any one of your theories upsets the poor patient." Hahnemann followed a different plan. He collected the changes of which a patient complained and chose that agent which produced similar changes in the healthy. If the doctor knows what that is, and will apply it in right doses, he has done all that medicine can be made to do. You have no law of cure at all. Tom told Dick, who handed it over to Harry, that cod-liver oil was good in phthisis! Jenkins informed Robinson, who told it to Brown, that he had heard from the celebrated Stiggins, that dandelion was a fine thing in dyspepsia! How can you go to sleep, Dr. Rose Cormack, with such a miserable assortment of rubbish in your head? Is it in such terms as these that Nature's laws are enunciated?

"The consequences of all these childish hypotheses are most terrible. Medicine, or treatment, which has reference to an imaginary state, and it is imagined will be serviceable in that imaginary state, is prescribed in sad reality. Symptoms caused by that treatment ensue; the patient gets an accession of suffering; he sees and knows nothing of that magic relief so often communicated instantaneously by dynamic remedies when properly selected. No one can distinguish between the symptoms caused by disease and the symptoms caused by the doctor's treatment; the patient dies, or recovers after a long convalescence. But the worst part of the story is quite unknown, which is this, that a treatment which has no reference to the complaint, always sows the seeds of future malady; and he who might have passed his life without any need of medical aid if he had never called in a doctor, having once had the misfortune to do so, imbibes disease from those hands at which he sought cure, and must call in a doctor again at some future day.

"You seem to imagine, Sir, that it is a sufficient answer to all these things to abuse me and call me naughty names. I tell you of facts. Try them if you like, and give us the results. But how are these facts altered by calling him who speaks of them a naughty name? Do you think, Sir, that by pelting with mud him who is sowing good seed, you can prevent that seed from germinating?

"You dare do it, I have no doubt; indeed, why should you not? nobody minds your naughty names; the humble individual who is now addressing you the least of all. But there is one thing you dare not do; that is, make experiments to disprove Hahnemann's facts and deductions, and publish the results. THAT you dare no more try than you dare try conclusions with a locomotive.

"With all the rhetoric thou hast thou canst not so recall him but he will persevere in his dotage. It is

'Amabilis insania et mentis gratissimus error.'

Tell him what the event will be—no persuasion

will take place, no counsel, say what thou canst. Demonstrate—he is irrefragable still: bray him in a mortar, he will be the same; shew him his several follies and absurd fopperies; force him to say veris vincor, make it as clear as the sun, he will err still. He says, 'I will doe as I have done, as my predecessors have done, and as my friends now doe.' Say now, are these men mad, or no? Heus, age, responde? Are they ridiculous? Are they sanæ mentis? Have they common sense?—BURTON, *Anatomy of Melancholy*."

ALEXIS EUSTAPHIEVE, Esq., of this city, in a note to us, remarks: "I see in your Journal two cases of Hydrophobia reported favorably, and I am naturally very anxious to know whether *Hydrophobin* has been employed as a remedy, for, as you well know, I consider it as an effectual antidote, and have always regretted and wondered why you have never taken it up and held it as such to public attention, at least as a specific worth trying."

Vaccine virus when triturated in sugar of milk to the third potence, has been found efficacious in some cases of *Small Pox*, and we know no reason why *Hydrophobin*, prepared as medicines usually are for Homœopathic practice, might not be effectual in *Hydrophobia* as our friend has zealously asserted, for many years. We have never had an opportunity of testing it, and we do not know of any one who has administered it in that fearful malady.—Ed.

OPPOSITION TO HOMŒOPATHISTS IN ENGLAND.

A meeting of practitioners of Homœopathy was held in Manchester, England, on Thursday, September 25th, 1851, "for the purpose of taking steps to second the efforts now making, in London, to procure a charter of incorporation, and thus to put the homœopaths on the same footing as the colleges of physicians and surgeons, in respect to granting diplomas."

We quote, as reported in the Homœopathic Times, the speeches of Dr. Walker and Mr. Henry Dixon.

The former said: "As a member of the medical profession, it is, I confess, peculiarly painful to me, to find that a question which ought, by our opponents, to have been treated on purely professional and scientific grounds, should have been by them thrown *extra*

limites. It is not, as a general rule, the mode in which any scientific question should be discussed, nor is it, perhaps, the manner in which any great scientific truth can be settled; but as the feeling of the allopathists is so decidedly that of a desire to extinguish us—to lop us off as dead branches from the tree of legitimate medicine, it behoves us to throw aside all rules of professional etiquette, conventional formulae, etc., which restrict professional men in their intercourse, and to fall back upon that great moral code, which, so long as we do no evil, not only justifies but moves a step and pushes us on to defend our principles and ourselves, when unjustly and cruelly attacked. The words have gone forth from their colleges and associations, to the effect that we have forfeited our position as men of science and morality, that we are ignominious and degraded, and that we should be scouted as the Pariahs, not only of medicine, but of society itself. All this, were it confined to mere words, might be borne, and, like any other *brutum fulmen*, treated only with contempt: but when to the hard words, which break no bones, are added acts and deeds that strike at the right of private judgment in medical matters, it is high time we should declare that we have rights and opinions which, if attacked, we are prepared to uphold and defend. But we are prepared to go even further than this, and say to our adversaries, 'If you possess rights which you abuse, and employ the circumstances which your position gives you to oppress us, we shall cease to be simply defensive, and put ourselves into an aggressive shape, and with more energy than you have, and equally determined with you, not cease our active warfare, nor rest satisfied until we have destroyed your effete institutions, encumbered with the relics of a barbarous age, and eradicated all your old world's notions and murderous idens with respect to the treatment of disease.' Such is the position which I, as an individual, am prepared to take in the coming conflict of opinions, and, on looking around me at the medical gentlemen here present, I venture to say that they hold the same opinion with myself, and are ready, heart and hand, to unite not only in the dissemination of homœopathic doctrines, but in a bold effort to destroy those bodies whose conduct but too well justifies the remark of an eminent writer, that they are but the black rocks in the river, which obstruct the stream, move not, but show by the surging of the waters around which way the current of knowledge tends. It is clear that the public, as a body, have no guarantee of even a minimum amount of medical knowledge in a man to practise his profession, unless he be possessed of a diploma or licence from one of the seventeen corporate bodies. A demand at present exists, everywhere, for practitioners who practise in accordance with the principles inculcated by Hahnemann. The Universities have set their faces against conferring their diplomas, unless the applicant shall pledge himself not to practise Homœo-

pathy. Various bodies are taking legal advice as to how they may deprive those already holding them, of their diplomas. Medicine is an honorable profession, which many, who are unworthy, strive to enter into. Unless some remedy be devised, the demand for practitioners, exceeding the supply of those qualified, will lead men of no medical attainments at all, to seek to creep into the ranks of the profession, whose excuse will be, and none can contradict them, that they have been refused admission in consequence of their homœopathic opinions, and thus obtaining the sympathy of simple individuals, will bring disgrace upon the cause of Homœopathy, and, from their ignorance, do serious mischief to those who put themselves under their care. It appears to me, to obviate this state of things, which must inevitably happen, that the homœopaths should either obtain a royal charter or a legal enactment to put them on a level, in the eyes of the public, with their allopathic enemies. Such a charter would not only secure us against the intrusion of illiterate and designing men, but it would do more—it would show that the individual possessed, besides the knowledge of the ordinary modes of treating disease, a correct acquaintance of the great therapeutic principle of "*similia similibus curantur*" in disease. For even now, with the diploma of our adversaries, the mere fact of a physician saying, 'I believe in the truth of Homœopathy,' is no proof that he is able to practise it. Such a college as the charter or enactment would give us, would thus secure to us a constant supply of well-qualified, enthusiastic young men, to whom we, the 150 or 160 now existing, might safely leave the Cause for the benefit and instruction of the next generation. In conclusion, to my medical friends now present I would say, that whatever the amount of provocation we may receive from those in this town, we should never forget that we are men of education, of breeding, and representatives of a great principle—that we are gentlemen, and that we leave to the leading physician of Manchester and his worthy *confrères* the congenial task of vulgar abuse and impotent reviling."

Mr. Dixon said: "He is deeply indebted in his own person to Homœopathy for the removal of a disease of four years' standing, and being convinced of its truthfulness by six years' study, together with the experience he had had in the Dispensary in Manchester, had much pleasure in seconding the resolution. He did not regret the course the allopathists were taking—it was only the natural one, if Homœopathy was true, for error invariably sought to crush truth, if it could not be got rid of in any other way. This dispute was one of some moment to the old practitioners, for the homœopaths were curing patients whom they had had long under hand, and thus were taking away the confidence which hitherto had been placed in them."

CORRESPONDENCE.

DR. KIRBY—Dear Sir,

The question is often asked, why it is that Homœopathic physicians do not notice the opposition of a certain Professor of this city, who makes use of every opportunity to vilify them and their mode of practice. The causes should be obvious to those of understanding.

Firstly, the Professor has little else to do. Secondly, he has never, in his life, offered an argument, either against the practitioners or the system. Thirdly, his remarks in relation thereto have always been of the lowest order, funny, it is true, and calculated to make fools laugh; but with the sensible and intelligent, they have produced disgust, and distrust of the Professor's intentions; for when an individual, in opposition, offers ridicule and misrepresentation, the inference is rational, that he has nothing substantial to substitute. At one time he will speak of a Homœopathist as a "lean chap carrying his wardrobe in a pocket handkerchief, and his box of medicines in his vest pocket." At another time he will speak of the system in the language of the Cobbler of Agawam, "as the gizzard of a trifle." And, notwithstanding its insignificance, he makes use of the most important opportunities of his life to ridicule and misrepresent the practitioner and the system. In every lecture which he delivers, this subject is a part of his theme; and having found out his own forte, uses these occasions to give to the public a specimen of his professional erudition. I do not know who the "lean chap" can be to whom he refers, but if there is such an one, he might say to the distinguished Professor, that were it not for the fact of his "having had a father before him," his own wardrobe would, at this time, have been very small; and he might tell him that if he had had the advantage of being an A.M. as well as an M.D., and the privilege to lecture from the chair of an university, he would employ his time and talents to better purposes. To give an idea of the Professor's manner of *investigating* a proposed science, it is only necessary to refer to one of his grand efforts in opposition to mesmerism, which he exhibited to the citizens of Baltimore a few years ago. A committee was formed of several gentlemen to examine into and report upon the claims of mesmerism. A public exhibition was held, and the Professor,

associated with another distinguished professor, figured most conspicuously in the investigation. The Professor introduced a negro barber boy, who appeared to be as apt as he was himself, whom he tutored for the occasion in the business of deception. The boy performed his part well, showing his aptitude for juggling, and that he was at least equal to his teacher. The two professed mesmerizers, who were at that time lecturing and experimenting, had too much honesty themselves to suspect the Professor of collusion with the negro, and pronounced him, the boy, a fair subject for experiment. The boy was mesmerized, at least to appearance, and acted as thoroughly as though he were a bona fide sleeping subject. After showing some most astonishing developments in clairvoyance, &c., and having apparently satisfied every one of the truth of mesmerism, clairvoyance, &c., he was asked by the Professor to stand up, open his eyes, and state to the audience whether or not he had been asleep. And the boy obeyed and declared he had not, but that he had feigned everything which he did. The Professor thereupon declared that mesmerism was a mere imposture, and inferred or implied that all were dishonest who proclaimed to the contrary. He certainly proved, what everybody before knew, that it would be easy to deceive a credulous and unsuspecting public, when the operators had the ability to impose, which the Professor and his barber boy excelled in.

As a simile to this, let me state a similar performance by another wag, for a similar object. This wag offered to prove, by a large wager, that the science of medicine was a humbug, and its practitioners knowing impostors. He obtained the services of a Hibernian, whom he instructed to feign sickness, go to bed, and send for the leading physician in the place. His tongue was previously whitened with a coat of chalk, and he was to complain of a very severe pain about the chest, heart, &c., &c. The doctor arrived, felt his pulse, looked at his tongue, sounded his chest, and heard his complaints. He told the patient that he had no fever, but that his lungs were in a state of *congestion*—recommended a dose of calomel, and a large fly blister to be put on the chest of the sufferer; he departed. The next day he called to see the patient, found him well, tongue clean, no pain, and expressed his delight at the effect of his remedies, re-

marking that he had never known them to fail. He asked how long he had left the blister upon the chest. "It is on yet," replied the patient. "On yet?" exclaimed the doctor! "does it not pain you?" "Oh no," said the patient; "see, there it is," pointing to the top of an old chest which was in the room—"it has been lying there ever since you ordered it." The result may be imagined; but the doctor must evidently have concluded, without either believing himself an ignoramus or an impostor, that it is easier with some persons to play the fool or the knave, than the gentleman.

While on this subject I will refer to the opposition to Homœopathy, offered by one of your would-be medical philosophers in New-York, and formerly somewhat notorious in this city. A patient consulted me some months ago, by the request of his friends, who said that he never had any confidence in the Homœopathic system, on account of a lecture he had once heard from the above distinguished individual, while he resided in Baltimore. The doctor, among many other things, told him that the strongest dose given by a Homœopathist would not poison a fly; and he concluded it could not do a sick man any good if that was true. "Did he tell you," said I, "that the dose of vaccine matter which would secure an individual, during a life of a hundred years, from the ravages of Small Pox, would not poison a fly?" "No," said he, "nor did I think of that." I then told him, that a child three months old might swallow a score of vaccine crusts with impunity, while *one* of that score of crusts would protect ten thousand individuals from the Small Pox, by the ordinary and natural attenuation of the matter. So much for the opposition of these distinguished men. By the way, there is an old physician in my neighborhood who numbers some three score and ten years, who has often boasted of a grand feat of his, in swallowing, with impunity, some powders left in a house by a Homœopathist for a patient. I wonder what this conceited disciple of Esculapius would have said, if some fool of a fellow would offer as an argument against the value of his system of vaccination, that he would swallow forty or a hundred doses of the virus *without hurt*.

In conclusion, if the individuals here alluded to as the great sentinels upon the watch-tower of science would devote more time to

study and rational investigation of matters which they do not evidently understand, they would be more respected; and instead of being, without knowing it, enemies to science and humanity, they would lend a more efficient aid in ameliorating the cause of affliction, disease and death.

Respectfully, &c.,

F. R. McMANUS.

Baltimore, Oct. 26, 1851.

Litchfield, Ct., Oct. 2d, 1851.

DR. S. R. KIRBY—Dear Sir,

* * * * *

It is inexpressibly cheering to observe the advance and success of Homœopathy in this district; not a *single* case of Dysentery (and Dysenteries have been frequent with us,) has been lost when treated *Homœopathically*, while the Allopaths have lost perhaps their usual proportion of cases. And it is a matter of keen regret, that an able and regularly educated Homœopathic physician cannot be induced to take up his residence in this quarter, where the *people* are ready to receive him, and to afford him a profitable practice.

With great respect, your friend,

* * * * *

Quincy, Illinois, Sept. 17th, 1851.

DEAR DR. KIRBY,

Allow me to inform you that I have permanently located in Quincy, Illinois, with a view of practising medicine. I arrived here with my family on the 5th of last June, and on the 6th had three patients; on the 7th some six or seven. The Cholera had just broken out a few days before I arrived, and in a few days I had as much to do as I could attend to. We had more Cholera here this season than any other town or city in the West, according to the number of inhabitants, and Homœopathy was triumphantly successful. I treated over one hundred cases of marked cholera symptoms, and lost *none* where I saw them before they had gone into a collapse state. Such have been the evidences of the success of the Homœopathic treatment that I have been over-crowded with business. I have not received a copy of your Journal since May. Please send me the back numbers of June,

July and August. We must have more Homœopathic physicians in the West; the people demand this, and there are many important openings here.

A. MILLER, M.D.

ALLOPATHISTS PUZZLED.

The following, from the Homœopathic Times, is as well suited to this country as it is to England:—

"When rogues fall out, honest men are likely to come by their own." The verification of the old adage seems to be in a fair way of being confirmed with regard to Homœopathy. The allopaths, when quarrelling among themselves, as they are very freely doing at this moment, let facts escape which must sooner or later tend to destroy the basis of the fallacious system they are endeavoring to support at the expense of truth and suffering humanity.

A curious letter appeared in the *Times* the other day, on the subject of the strength of certain medical preparations as used on the authority of the several pharmacopœias issued under the sanction of the Colleges of London, Edinburgh and Dublin. According to the respective volumes, that which may be administered as a useful and effective medicine on the theory of the London Allopathic profession, may, if prescribed in the manner directed by the schools of Edinburgh and Dublin, cause results of the most serious character. Indeed, under such a course of practice, "killing" would be considered "no murder," since the authority of the pharmacopœia would be sufficient to nullify any charge of negligence that might be preferred.

The writer of that letter did a great and essential service to the public, when he announced the discrepancies existing in this particular between the practice of the three Allopathic schools. How the heads of the Colleges will relish the exposure, bruited as it has been through the extensive circulation of the metropolitan press, we shall not stop to inquire. The fact has become patent to the world, and it will remain for them to explain it away. It has, however, very opportunely transpired, because it will present in a clear and impartial light the fallacies that even an acknowledged "M.D." has found in the prescribed formulæ of his own profession.

Such glaring inconsistencies have only to be every now and then made known to those who suffer daily and hourly from the false doctrines propagated through Allopathy, to induce them to give Homœopathy and its principles a proper investigation, and the contrast, once attempted, will bring with it an immediate refutation of the slanders cast upon our system.

All these disputes tend to one culminating point, viz., the advancement of Homœopathy.

The true and devoted disciples of Hahnemann see and feel this, and hence the small concern expressed at what would, under such circumstances, be regarded as the dangerous onslaught of enemies whose power was feared, and whose protection was sought after.

But the opposite is fortunately the true view of the case. Homœopathy will and must advance, despite every exertion to arrest its progress. If Allopaths will not confess the error of their way, and conform to the revelations made by Samuel Hahnemann, then must they be content to find themselves rejected as bigots, and proportionately ridiculed. Homœopathy is destined to absorb Allopathy, not alone because it is more lofty in its scientific, but also because it is more lofty in its philanthropic aspirations."

CONSISTENCY OF AN ALLOPATH.

Robert Christison, M.D., V.P.R.S.E., and Professor of *Materia Medica* in the University of Edinburgh, in his Inaugural Address to the graduates of 1851, admits that

"Of all medical sciences, therapeutics is the most unsettled, and most unsatisfactory in its present state, and the least advanced in progress, and surrounded by the most numerous and most deceitful sources of fallacy."

This is a truthful admission of an Allopathic physician, and what is remarkable, with such an admission in his mind and upon his tongue, he is found to be a violent opposer of Homœopathy, which upon good authority proposes a method by which those "deceitful sources of fallacy" might be removed. But learning and sound judgment are not always found in the same person.

Professor C. makes the following admission also, which we recommend to our Allopathic brethren for a careful reading:—

"We have no new instruments to aid inquiry, no galaxy of talent concentrated on its cultivation, no great discoveries, even few great improvements commensurate at least with its vast importance, or with the improvements made in other medical sciences; and as for the theory of therapeutics, embracing a generalization of the action of remedies, an accurate description of the physiological effects of each, a just idea of their therapeutic influence, and a knowledge of the condition for employing them, we are little in advance of our predecessors thirty years ago."

The Professor should have gone further back than that in the history of therapeutics in his school; he might have said two thousand and more years, and not misstated the fact.

Now these confessions, no Allopathist will deny, come from the very highest authority in their school, and they are what every sensible practitioner knew full well previously to Professor C.'s address. Homoeopathy is essentially the science of *Therapeutics*. In her is found all that is known and true in that branch of medicine, and yet with this fact before him, Professor C. tells his forty-five graduates to avoid Homoeopaths as follows, viz.:

"Should these characters be not enough to enable you to distinguish the true from the false in therapeutic innovation, there is yet a third criterion remaining. No upright physician ever attained great success in practice on a sudden, or at an early age. For the success of such a one, experience is a necessary condition, and for experience, time. No physician ever found himself immediately raised from obscurity into great employment, by either inventing or adopting a novelty in therapeutics which has subsequently stood the test of inquiry and of time. When, therefore, you may chance to see a professional brother swimming swiftly into fame and fashion on the current of some new popular dogma, (*similia similibus curantur*.) I trust you may not even envy him for his prosperity."

The Professor should have used plainer language and said, when you meet a Homoeopathist, knock him down, and kick him when down for his presumption, for he has no business to get in before you.

Professor C. says further:

"There can be no physician without physic, no medicine without therapeutics. The only true end of medical knowledge is the cure of diseases. But there can be no cure without remedies. Neither can remedies be of any use unless you know them, and how to give them, and what effects to look for from them in health and in disease."

On this we remark, that the disciples of Hahnemann, following in the footsteps of the master, are doing the very thing Professor C. recommends, and yet he omits to acknowledge it. Perhaps this is in accordance with the code of morals of the Allopathic school.

The Cincinnati Journal of Homoeopathy for October, and Dr. Pulte's Journal, have not been received at this office.

We never knew an instance of opposition to Homoeopathy, but it involved pecuniary interest. "The love of money is the root of all evil."

DAVID L. ROGERS, M.D., has resumed the practice of surgery in this city. Dr. R. is an old friend of ours, of more than twenty years' standing. Previously to our adoption of Homoeopathy, surgery was our object and aim, which brought us in daily intercourse with Dr. Rogers. We have seen him operate many times, and had the honor of being often his principal assistant. We do not fear successful contradiction of the assertion, that Dr. David L. Rogers has no superior as an operative surgeon, in this or any other country. Dr. R. confines himself exclusively to surgery; and as he, for years, had an extensive practice, and as we thought at the time unwisely retired, because he had acquired a competency; we do not doubt, he will be received by those of our citizens, who may need surgical aid, with that confidence formerly reposed in him. We wish him success.

The SCALPEL is losing its edge—its wit is exhausted. The November number is a little better than its predecessor, but not much. We may not be competent to judge, but it seems to us the editor is hardly of sane mind. Perhaps we are a little old-fashioned in our opinions, but we do think, nevertheless, that he who writes and prints nonsense cannot, with the aid of all "modern improvements," be regarded as having the regular exercise of reason. Poor Dixon, we know him well, and do not believe he would wilfully harm a fly. We never did perceive the design of the Scalpel, and we doubt if its editor did, unless it is to gratify his vanity, and to gain practice. The latter is a failure, but the former is successful.

What is the matter with the Western Lancet? Is it losing its senses, or is it only out of humor? Keep your temper, Mr. Lancet, or we shall suspect that Homoeopathia is rather a troublesome thing to manage in Cincinnati, by the "regular profession." Regular profession!!! Come, come, Mr. Lancet, you can't put us Homoeopaths out of the profession, the "regular profession," although you can "legitimately" say we are out of the Allopathic school.

Mr. Lancet, we will just whisper in your ear an important fact, which you may find useful, if you are a skilful tactician; there

are mongrels among us Homœopaths, who really belong to your school, and, if placed in your ranks, where they belong, it would reduce our numbers considerably; then you could say, we are not as numerous as is supposed. Do claim these mongrels, will you? Some of them are clever, very clever; they are far-seeing; they know when to use Allopathic and when Homœopathic means; while most of us never perceive any utility in the use of Allopathic measures under any circumstances.

NEW-YORK MEDICAL TIMES.

This is the title of an Allopathic Journal just started in this city. The editor of the Times is an active member of the New-York Academy of Medicine, and a strict construction of a rule of that *clique* forbids all communion with Homœopaths. To protect, therefore, the editor from suspicion of having violated that rule, we declare that we came into possession of the first and second numbers of the Medical Times, the only ones yet published, by paying 18½ cents for each; and in view of the size of the type and the page, the quality of the paper and the matter, we think the price rather high; yet it is not the first time we have paid "too dear for the whistle" in the purchase of Allopathic works. The Times is to appear monthly, has 32 pages, and yet there is not as much reading matter in it as in the 16 pages of our Journal; and the editor, who is also the proprietor, wants two dollars a year for it, and he will get it too.

Our *prognosis* is, that the "*New-York Medical Times*" will live, and for the following reasons, 1st: The editor, we believe, is rich and does not seek to practice his profession, consequently he will have the friendly feeling of his colleagues. 2d: The Times is published at so small a cost, that the editor would, no doubt, sustain it even if there were no subscribers.

The editor of the Times has written but little in the two numbers before us, and that little does not enable us to form an opinion of what he can do. He says in the first number, "If his friends render the assistance they have promised, its contents will be varied and interesting; if, contrary to his confident expectations, they disappoint him, the Times will only add one more to the list of journals in New-York which have been happily commenced,

lived their year, and been forgotten." Now Mr. Editor, we have had some experience in journal business, and therefore we say to you, the sooner you take that all back the better, and in place of it say: Gentlemen colleagues, I shall be happy to receive communications from you if they are of the right stamp, but if you do not see fit to thus aid me, having most of my time unoccupied, I shall try to get along without your assistance. The Times shall live, aid or no aid. Money-making is not my object, but the cause, the time-honored cause of Allopathy, is in danger; your bread, not mine, is in danger; in the words of one of my correspondents in another column, Homœopaths 'have contrived to appropriate to themselves, by their trickery, a very large share of the more lucrative practice of the money-ocracy.' Whether you aid me or not I shall go the death on these Homœopaths, these renegades, these impudent rejectors of the lancet, of emetics, cathartics and blisters; in a word, these knaves who have left 'legitimate medicine,' for a law of cure; these fools, who are so ignorant as not to know that all Allopathic measures are empirical, and they pretend to have discovered a law, by adhering to which they say, the art of healing approximates certainty. I shall not use the word 'regular,' as heretofore applied to practitioners of our school, for our practice is so varied that the word admits of successful ridicule; but 'legitimate' is better, for in most of the States we have the civil law with us, and in London and Edinburgh the civil law is altogether in favor of Allopathists; and if we manage wisely, the zealous efforts of our brethren in England and Scotland, where the law favors them, may be turned to account in this country against these Homœopaths, whom, were it not for their diplomas, I would term quacks, but the law of libel is an embarrassment to me, and I must be cautious of a personal application of that word.

The Medical Gazette—which, by-the-by, grows paler and paler, thinner and thinner, feebler and feebler—and the Boston Medical and Surgical Journal, attack rather severely their younger brother the Times, on account of the ignorance of one of its correspondents of the word Knick-knacks—the Times has it Nickknacks, which we think is the best spelling; the Times being the only authority. Now if this was the only fault the above journals could

find against the Times, they should have been quiet; but we are (we speak it softly,) of the opinion that the Gazette's days are numbered since the appearance of the Times, and the Boston Journal may have fears. We did not intend to say so much when we began this article, but in conclusion; if the Times really desires a long life and a glorious one, it must forsake the old beaten path of Allopathic journals, and strike out a new and original course; enter at once thoroughly, extensively and minutely into the principles which govern Allopathic practitioners in the practice of their art. The two numbers before us is all surgery, surgery, which is the lowest branch of the healing art. Go into the practice of medicine, Mr. Times, and examine and give the reasons for what Allopathists do in the treatment of diseases. Follow Dr. Forbes's advice, and you will become the most popular journal in the country. You have nothing, Mr. Times, to distinguish you from other periodicals of your school. You are not yet readable. Let surgery alone; go into medicine—the practice of medicine.

Finally, the two numbers of the Times before us are really weak efforts in advocating the allopathic school. They are full of cases of one kind and another, which mostly are pointless and useless; and we tell the editor, however little he may value our advice, seek no more these case reporters, they are a class of doctors we avoid, for not one in a hundred of them will tell the truth. Thirty years' observation as student and doctor has convinced us that most of the published cases in Allopathy cannot be relied on. We never yet met with a physician, who, in relating a case, would tell all that he saw and did. We are reminded of patients, who in consulting a physician, tell only what sufferings they regard of most importance, and omit what to them seems unimportant; and others are ashamed to confess symptoms.

There never were two cases alike, and there never can be; consequently the practice in one case cannot be a true guide in that of another; Homœopathists understand this, but Allopathists do not, and never can so long as they keep in the empirical track of 3000 years, which was laid out by heathens in heathen temples.

We may, at a future period, attempt an analysis of some of the cases related in the Times. Nearly every one furnishes ample

evidence that Allopathic practice is the rank-est kind of empiricism. There is a looseness in the reasoning of the practitioners, as every one who knows how to reason cannot fail to perceive, which shows that logic was no part of their education. The reader may exclaim, what a singular notice of a new periodical—true, true it is so, we meant it to be so; and were it not so it would have passed unread; and although we do not care a straw whether the Times lives or dies, so long as it does live we shall pay our 18½ cents monthly for a number, and use it just as we please. Not being under the slightest obligation to the editor in any way, we shall speak what we think of the contents of his periodical, and avail ourselves of the Allopathic nonsense he may put forth, to illustrate the superiority and truthfulness of Homœopathy.

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THE NEW WORLD OF MEDICINE.—What the compass is to the sea and sky-girt mariner, is the precept *similia similibus curantur* to him who seizes the helm of life and ventures to control its issues. As a maxim it is the cynosure of therapeutic science. Each new success of the Allopathist is fortuitous; the regions before his prow are a terra incognita; his retrospect is the disordered vista of empiricism; his progress in cures waits on accident.

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To love truth for its own sake, is a moral excellence not easily acquired; and the true champion for Homœopathy must stand upon this platform, or he will be of little value in the school. This principle is the only one that can produce and perpetuate harmony among Homœopathists.

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Attacks upon us personally are unworthy of notice. But when the principles we advocate are attacked, we shall not hesitate to defend them.

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This Journal is engaged in a great work, the propagation of fixed principles in medicine; and it cannot be induced to bend to propitiate any one.

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"Doctor," said a man to a physician, "my daughter had a fit this morning, and she continued for half an hour without knowledge or understanding." "Oh," replied the doctor, "never mind that; many people continue so all their lives!"

Professor Draper delivered the Introductory Lecture at the opening of the new edifice of the University Medical College of this city. The Lecture has been published. It is an able production of its kind, it being an extended advertisement of that College. The following, however, we deem worthy a place in our columns, viz.:

"So rapid is the advance of the great sciences, anatomy, chemistry, physiology, that most assuredly, in less than twenty years, the great physician will have come. The man is now born who will seize the grand prize. Even those of us who have most upheld our old professional theories, and have tried to keep in reverence the old opinions and the old times, find that, under the advance of the exact sciences, our position is becoming untenable. *The ground is slipping away from beneath our feet. We are on the brink of a great revolution.* Go where you will, among intelligent physicians, you will find a deep, though it may be an indistinct, perception that a great change is imminent. In politics and in religion, every crisis finds its representative and embodiment in some man. Is it too much to hope that, in this nation of practical men, one may be found who will stand forth the teacher and master of physicians—the greatest of all the benefactors of our race, who will do for medicine what Newton did for astronomy, and, oh! what a glory if he should do it in these walls."

Some will probably regard the admission of Professor D. as remarkable; but it does not so strike our mind. Professor D. is an able and an honest man. He loves the truth, and seeks it with zeal and industry. He does not believe a thing true, simply because of its antiquity; and such is the capacity and discipline of his mind, that new truths do not astonish him, nor does prejudice unduly influence him. The above extract shows that he perceives changes going on in medicine, and that "*a great revolution*" must soon take place. It is highly creditable to Prof. D. that he thus interprets the signs of the times, and it will hereafter be an imperishable honor to the University Medical College of New York, if his colleagues agree with him and act accordingly. Professor D. anticipates that the old doctrines in medicine must be given up—they are "*slipping away*." This is true, and no honest-minded and intelligent allopath dare deny it.

We have not room for many thoughts which Professor D.'s lecture has awakened in us, but in our next number we may undertake to show, from the signs of the times, what is the true policy of the school of Homœopathy, that it

may be instrumental in hastening that "great revolution," upon the brink of which the Allopathic school indistinctly perceives itself to be placed.

The *Medical Gazette* says: "The present generation of New York doctors are not remarkable for reading much, still less for writing anything worthy of a place in the transactions of any literary body. There is no aristocracy here of *learning or merit* in the profession, but men are estimated and estimate themselves by the wealth they can acquire, or by the semblance of it which they can assume."

Have a care, Mr. Garotte, have a care, or your imprudence will be the death of you. What! charge the members of the New York Academy of Medicine that they do n't read, and can't write!! Murder will out, and so will truth. We have often reflected upon the developed ignorance (to use the classical and favorite word of the *Gazette*,) of that "*tribe*," and could not account for it; but now it is plain enough—they do n't read, and can't write. No wonder the colleges begin to look into the preliminary education of their students. The *Gazette* says further: "Our younger men give better promise for the next generation, which is the only redeeming feature in the portrait." We now understand why these Academy "fellows" assert that homœopaths are knaves or fools. It is envy, pure envy, and the love of money. For homœopaths do read and can write, and the people do think it desirable that a physician should possess these accomplishments; therefore, homœopaths everywhere attend professionally on the most desirable families.

The editor of the *Gazette* will doubtless have to stand a trial before the Academy, for "telling tales out of school."

We may be, in the opinion of some, behind the age, but we cannot be concerned, directly or indirectly, in giving countenance to professed homœopathic practitioners who do not possess a *diploma* as evidence of having read medicine and surgery, and passed an examination by some legally constituted authority. This may seem severe in some cases, in certain sections of our country; yet we think it a safe rule, which we do not feel disposed to abandon.

We have, in a few instances, been imposed upon, and the names of two or three have appeared in this Journal as licensed physicians, who were not so. We are now more careful.

This will account for our not noticing a homœopathic journal lately started some hundreds of miles from this city. One of the editors held a *diploma*, that once underwent an examination and was found wanting. The diploma was said to be an original, except the name. American physicians should be careful in their examination of diplomas from Europe; many of them are of little value, and yet some of them, to our knowledge, have been treated with the highest consideration; that is, the possessors have been admitted to take rank among those who possessed the highest honors of our colleges.

#### TO CORRESPONDENTS.

McM. is informed that Dr. Wm. F. Owen, of Spring, Crawford County, Pa., is represented to us from undoubted authority, as a regularly educated physician, and for the last twelve years a practitioner of Homœopathy. We think Dr. Owen, in the case he relates in the last number of this Journal, should have stated the medicine and the attenuation the Allopath took, which produced effects so sudden as to cause so much alarm. The subsequent sickness of the doctor was, no doubt, caused by the treatment he received at the hands of his colleague. We have, in several instances, in a few minutes, produced effects in healthy persons by the 30th potency of *Rhus Radicans*, which alarmed them; and it is not unlikely other drugs may do so. Suppose the Allopath in Dr. Owen's case, felt, as most likely he did, a burning sensation in his chest and abdomen, although it might have been slight, and would have subsided in a few minutes, yet in his state of mind he apprehended something serious, became alarmed, and all that followed was quite natural under the treatment. But Dr. Owen should frankly tell the profession what the drug was, as some may infer that our doses are really capable of doing irreparable mischief, which is not true.

"A Homœopath" inquires, who is the editor of the Cincinnati Journal of Homœopathy? Until recently we thought there were three editors, but within a few days we have learned that there is but one. Three names appear as editors, two we understand have never performed any duty, and the third employs a layman to write against us, which is about all the original matter that has yet appeared in that print.

"A friend of harmony" is informed, that we are rather too "old a stager," to waste our time in replying to the unjust personalities of "The Homœopathist." We shall quietly wait for the decision of the school in regard to the course that Journal is pursuing.

M. D. Some men seek notoriety by provoking opposition. Should we pursue the subject as you suggest, it would enable the "tricky" person you speak of to accomplish his selfish object. Let him alone, he will find his level.

"Pennsylvania" mistakes us if he thinks we can be induced, under any circumstances, to notice personal matters which do not involve the cause we advocate.

"B. T. R., of Philadelphia." We knew, intimately, the late Hans B. Gram, M.D. He was thoroughly educated in his profession, and had had much experience in the practice of it. So far as we know, he was the first to introduce Homœopathy into this country, although he was not a pure Homœopathist. He was an *eclectic*. He employed venesection and other Allopathic measures. He did not seem to us to have much confidence in attenuated medicines, for he prescribed mostly crude drugs. His prescriptions were often put up by the ordinary apothecary. Dr. Gram assumed that all healing measures are empirical, and in practice he did not seem to estimate the *law of cure*.

Dr. William Channing was the first physician in this city who placed himself upon the Hahnemannian platform, which he did in the summer of 1832. He strictly adhered to the principles of Homœopathy, and to the practice of Hahnemann, and rejected all Allopathic measures in the treatment of diseases. Dr. Gram's loose practice has had to this day a deleterious influence upon the practice of Homœopathy in this city. Philadelphia differs from New-York in this; Homœopathy was introduced into your city by men of the true Hahnemannian spirit, whilst in this city it was started by those who did not fully comprehend Hahnemann's doctrine and practice, and consequently they became *eclectics*. In your city the true spirit of Homœopathy prevails and is popular; in this city, *eclecticism* in the name of Homœopathy, is in the ascendant. With you the current runs smoothly and quietly; but with us it is rough and boisterous. With you no one is guilty of detraction because of the use of high attenuations; but with us it is a daily occurrence. In this city high dilutionist and low dilutionist are household words, and the practitioner is often selected in view of the position he is supposed to occupy in this respect.

This false view of things leads to much mischief, not only among practitioners, but also among the laity. The real distinction is, *Eclectics* and *Homœopathists*; but it will take some time for the public to understand this matter, and thereby protect itself from a modified Allopathic practice, assuming the name of Homœopathy.

**WOMAN'S INTUITION.**—The perception of a woman is quick as lightning; her penetration is intuition, almost instinct. By a glance she will draw a deep and just conclusion. Ask her how she found it, and she cannot answer the question. A philosopher deduces inferences, and his inferences shall be right; he gets to the head of the staircase (if I may so say) by slow degrees, mounting step by step. She arrives at the top of the staircase as well as he; but whether she flow there is more than she knows herself.—*Sherlock.*

There was formerly a sect in Kentucky known as the "Live Forever," the principal feature of whose creed was, that its faithful disciples should never die. As there are none of them left, it is to be presumed that they all departed from the faith!

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